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Relating to the work of the Association may be addressed to the Corresponding Secretaries; those relating to the collecting fields, to Rev. James Powell, D. D., or to the District Secretaries; letters for the "AMERICAN MISSIONARY," to the Editor, at the New York Office.

DONATIONS AND SUBSCRIPTIONS

May be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 151 Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association to its charitable uses and purposes." The Will should be attested by three witnesses.

*Deceased.

THE

AMERICAN MISSIONARY

VOL. XL. APRIL, 1886. No. 4.

American Missionary Association.

RECEIPTS.

	Col. and Don.	Estates.	Total.
Oct. 1st, 1885, to Feb. 28th, 1886,	$85,921.67	$16,820.46	$102,742.13
" " 1884, " " " 1885,	79,991.62	13,646.16	93,637.78
Increase,	$5,930,05	$3,174.30	$9,104.35

"We are gratified to note the careful economy in expenditures which have been reduced by $10,880 from those of last year. In spite of this reduction in expenditures, a debt has been incurred of over $13,000, which would not exist except for the heavy falling off in legacies. This shows that we must not wait for the gifts of the dead to make up for the deficiencies of the living. Your committee are convinced that not less than a thousand dollars a day are imperatively demanded to perfect the admirably organized plans of the Association even for the present, to say nothing of the pressing needs of the early future." (Finance Committee's Report, adopted by the Annual Meeting, Salem, Oct., 1884.)

"By examination of the finances in connection with the reports of the several departments of the work, the committee are convinced that for the coming year a considerable increase of the income of the Association is imperatively needed.

"*First.* The work that has come upon its hands must be sustained on a scale of expenditure no less than that of the last year. We see no place where any curtailment can safely be made. The call is rather for enlargement on every hand; simply to hold our own will require the round sum of $300,000.

"*Secondly.* The debt (nearly $30,000) which has accumulated during the last two years, must be wiped out at once. It has been incurred through

unavoidable necessity. So long as it remains, it hangs as a drag upon all the operations of the Society, an occasion of depression and discouragement to all concerned. To clear it off $30,000 must be raised over and above what is needed for our steady work.

"*Third.* Special outlays are urgently called for in these directions.

"(1) The Providence of God has opened a wider sphere of labor for the illiterate population in the mountain region of the South, which it is the duty of this Association to occupy.

"(2) It is quite evident that to realize the best results of our efforts to uplift the freedman, some increased appropriations must be made to provide for industrial education in connection with the schools under our charge.

"(3) At the same time the blessings of God on our work among the Indians give scope and demand for enlargement of our operations in that quarter full of hope and promise. A moderate estimate must set down at least $45,000 for these additional outlays during the coming year. The sum total then for which the Association may properly make its appeal to its constituents and the churches is $375,000—something more than $1,000 a day. It does not seem to the committee unreasonable to expect that with the proper presentation of the claims of the Association to its friends this amount can be realized."

(Finance Committee's Report, adopted by the Annual Meeting, Madison, Oct. 1885.)

We call the attention of our readers to the above extracts. There can be no mistake as to their meaning. The American Missionary Association, as represented in the last two annual meetings, is committed to rid itself of the debt, and at the same time not curtail its work. We are sorry to say that the receipts up to date do not warrant us in feeling that both these ends are certain to be accomplished. Nearly half of the fiscal year is gone. The $9,000 increase reported above as compared with the receipts of the corresponding months last year, do not meet the proportion called for to wipe out the debt. But unfortunately, the greater part of this increase belongs to special funds that have been contributed for special objects, and so helps but little the general treasury. We are profoundly grateful to our friends for what they have done, but fidelity to the trusts committed to our care, compels us to still appear before them in the attitude of pleaders. An increase of twenty-five per cent. upon the contributions of the previous year from churches and individuals is needed to bring us out of the difficulty. Will not our friends bear this in mind when making their contributions, and if those who have already contributed can see any way by which they can add to what they have done, either in the contribution of money or of effort to interest others, the work will be under additional obligations to them for their kindness. We do not give up the hope of carrying the two points, annihilation of the debt and the maintenance of the work.

LITTLE MARIE ADLOF.

The readers of the *Missionary* will remember that at Madison the annual meeting voted to constitute little Marie Adlof a Life Member of the American Missionary Association.

The certificate of membership, accompanied by a letter, was sent the little girl in care of Rev. A. W. Clark, Missionary of our American Board at Prague. The following reply has been received:

WEINBERGE, PRAGUE, Feb. 5, 1886.

DEAR DR. POWELL:

Your very kind letter to Marie Adlof, with the certificate of her life membership in the American Missionary Association, was received this week just in season to give special interest to the monthly missionary meeting of our Bohemian sisters. Some sixty or seventy were here with Mrs. Clark on Wednesday. Little Marie was present with her kind friend, Mrs. B., and her grandmother. Your letter (in Bohemian dress) was listened to with marked interest by all present. The certificate was then presented to the little Bohemian friend of the black children. She sends special thanks and the enclosed twenty ten-kreutzer pieces, with photograph. Ever since Mr. Blatchford's visit, the wee girl has been *busy in self-denial*, until she has saved for her much beloved colored sisters in America another two guilders. How wonderfully God multiplied her twenty pieces at your meeting in Madison. May the enclosed twenty bring similar fruit. A visit in the South in 1884, afforded me ample opportunity to see the very imperative need of your work as well as its difficulties. All honor to the missionaries of the American Missionary Association! In great haste, but with most cordial salutations,

Faithfully yours, A. W. CLARK.

This most interesting incident ought to be made known to every Sunday-school scholar in the country. Its example should inspire every boy and girl to do something to make little Marie's self-denial tell mightily for the Christian education of the "black children in America." We propose to give them a chance by asking them to contribute toward "Marie Adlof Scholarships" in our schools at the South.

First. The Kreutzer Marie Adlof Scholarships, $100 each.

Second. The Marie Adlof Scholarships, $50 each.

Third. The Marie Adlof Scholarship-shares, 10 cents each.

(1) The Kreutzer Marie Adlof scholarships, $100 each, to be taken by Sunday schools. There can only be twenty of these scholarships as that limits the number of kreutzers we have received. To schools taking these scholarships, we will send one of the twenty ten-kreutzer pieces, a photograph of the little girl, and a printed copy of Mr. Blatchford's and Rev. A. W. Clark's letters.

(2) The Marie Adlof Scholarships, $50 each, to be taken by Sunday schools. These scholarships have no limit. The more, the better. To schools taking these scholarships, we will send a photograph of little Marie and a printed copy of Mr. Blatchford's and Rev. A. W. Clark's letters.

(3) We will send to superintendents, or others ordering them, neatly prepared "*Share-Certificates*," bearing an engraving of little Marie Adlof. On the certificate will be blanks in which to place the name of the shareholder, the number of shares taken, and the attesting name of the pastor, superintendent or teacher. We cordially invite the co-operation of all Sunday-school superintendents, teachers and workers, in this effort. Let all the children know about Marie Adlof, and give them an opportunity to join this little Bohemian girl in sending the knowledge of Jesus to the "black children in America."

Send orders for "*Share-Certificates*" and printed letters to

H. W. Hubbard, 56 *Reade Street, New York, N. Y.*
Rev. C. L. Woodworth, 21 *Cong'l House, Boston, Mass.*
Rev. J. E. Roy, 151 *Washington Street, Chicago, Ill.*

EXCERPTS.

BY REV. J. E. ROY, D. D.

From the hundreds of answers to a circular-letter sent out over my district I make this batch of excerpts.

A pastor in Montana, who did not see his way clear as yet to take a collection for this cause, wrote: "We would like to answer some other questions, such as these:

1.—Do you love the A. M. A.? Yes;

2.—Would you like to give, if the way were open? Yes;

3.—Do you pray for the A. M. A.? Yes;

4.—Will the time come when the way will be open for you to give? Yes."

Indeed, brother, your love and your prayers are worth a good deal, "Such as I have," you say, "give I thee." Thanks.

A pastor of a prominent church in Illinois writes: "We have a Committee on Information and Arousement" in behalf of our several benevolent causes for 1886, then he names the committee of three ladies and two gentlemen that are to make a "hobby" of the A. M. A., and requests that "such inflammable material may be sent them as may help to set free our latent enthusiasm."

A pastor in California says: "The plan of calculating the expense of the A. M. A. for the year, month, day, hour, etc., has worked well with us. For two years we have supported the Association for a half an hour." Well done, pastor and people. It must have been an exhilaration for you to have run this great system of machinery for thirty minutes in two suc-

cessive years. Others can take the hint, estimating at the rate of one thousand dollars a day.

One home missionary pastor in Ohio asks, "What can be done with small churches which think they have all they can do at home and close their eyes and ears to others' needs?" This is answered by another home missionary pastor in Iowa, who refers to "the *too modest* request for a place on our list of beneficiaries," and then reports: "When I came to this church three years ago, I found it in a run-down condition. I asked what they had been doing for missions. Answer: $000. I asked for a collection for missions. Great fear was expressed that such a thing if repeated very often would drive people from the place of worship. I thought there was no great wonder as to their spiritual poverty. For the last two years we have taken regular monthly collections for missions And now our church, although in the country. is second in the Association as to numbers and holds its own in everything except wealth."

One brother says his church feels "obliged to give the lion's share" to the State Home Miss. Soc. Another writes "You see our hands are tied, the A. H. M. S.. in driving Michigan to self-support, will by a law of necessity drain all other societies of their resources in Michigan." Another, in Colorado, writes: 'We are *obliged* to raise *so much* per member for the A. H. M. S. and also to take a collection for the A. C. U. Other societies must wait until the home mission quota is raised." At the Dakota Association last fall, when this question was raised, what shall such churches do, Dr. J. B. Clark told a story of having been invited to the house-warming of a friend. But to the horror of all it was found that the chimney of the favorite room would not draw at all and the smoke was stifling. But, upon examination, it was discovered that the workmen *had left a stone across the flue.* The application was instant and enlightening. No man knows the heart of home missionary pastors better than I. They are the heroes of our day. The new State societies are doing grandly. It is right for them and for the parent society to push as they do. Their work has intrinsic value, almost beyond compute. Besides they are clearing and subduing the ground for other missionary harvests. But wouldn't it sometimes clear up the smudge of depression if they would just open up the flues and so make a good draft for all best things? Wouldn't the Master say to such, "This ought ye to have done and not to have left the other undone?" Really, to cultivate outside benevolence will be to make things go easier at home.

A pastor at the frontier of Dakota writes: "You kindly offer to send the literature of your society. I do wish that I could have *all* these sent me. I love all these societies and want to learn all I can about them and their work. In my present field I cannot do much to help the societies; but I am looking forward to the time when I can, so want to be prepared —'loaded.' Secretary ——— has not sent me what I would like about his

society, nor has secretary ———. How can these circulars and documents preach unless they be sent? You hunger and thirst for means, we for information. You have the latter in abundance, *we, neither.* I am going to ask my church to make a schedule and put the A. M. A. upon it.

I have been very indignant about the burning of that institution, may it be overruled for good, and may God prosper the A. M. A."

But to make excerpts of all the generous and pleasant things said in these responses of the A.M.A. and its work and workers would be to engross the whole of this number of the magazine. It adds a joy to the service to find such appreciativeness. We redouble our diligence in view of it. We are only the servants of the churches in serving Christ's poor with whom He has put them in trust. And all of this agreeable testimony we will illuminate by putting it in contrast with the single answer of a different kind : " Please discontinue sending any more circulars. We will do what we can without them." Yet still whenever our brother wants any of our freshest literature of statistics, incidents and stories, we shall be happy to supply him. It has been greatly gratifying to see how hungry the pastors were to get such information by which to interest their people and so to increase their giving to this cause.

CAN THE INDIAN BE EDUCATED?

"This question," says the Hon. Carl Schurz, "is answered in the negative only by those who do not care to educate him." Much—shall we not say, all?—of the opposition to attempted education of the Indian comes not from a well-grounded conviction that its accomplishment is impossible, but from a deeply-seated prejudice against the Indian as a race, and anything looking toward the amelioration of his present deplorable condition.

History is generally appealed to as answering our question in the negative We appeal to it to-day as bringing to us the most emphatic affirmative answer.

In the fall of 1862, there were brought into Mankato, Minn., 400 Sioux Indians, prisoners of war, and under the sentence of death as participants in the terrible Indian outbreak of that year. Hard would it have been to picture an apparently more hopeless undertaking than the conversion and civilization of this horde of savages, fresh from their deeds of rapine and bloodshed. But late in the fall, Dr. Riggs, in response to an appeal, went to them. As one result of his winter's work, when returning to the families of these men in the spring, he carried with him 400 letters written by them to their wives and children. After three months of labor a large part of them became converted and over 200 were baptized. When pardoned, they all gave up their wild life, began farming, and are to-day earnest Christian men, independent of government help, cultivating their

own farms; while some are actively engaged as pastors of Christian churches, teachers in schools, and missionaries to the wilder tribes far to the westward.

The Modocs are another illustration. Brought into the Indian Territory in 1874, after their long war in the lava beds of Oregon, having but a few months previously taken part in the terrible massacre in which Peace Commissioners Gen. Canby and Dr. Thomas were killed, and Mr. Meacham severely wounded,—it would be hard to imagine a less inviting field for civilizing influences to work upon. Christian hands were extended to them; Christian people, full of faith, began work with them. Ten years had not passed before they presented to us a community of well-clothed, industrious Christian farmers, living in comfortable houses, the work of their own hands; their children being as well clothed and taught as the average of white farmers' children around them; with their own church, one of their number its pastor and another an elder, with fifty per cent. of their number professing Christians. In the last published Report of the U. S. Indian Commissioner, their agent speaks of them as "well advanced in civilization," "all wearing citizens' dress," and "eager to educate their children."

Another answer which history gives to our question is found in the records of Joseph's band of Nez Perces. In 1877 they were driven from their home in the Wallowa Valley by United States troops, after it had been ceded to them by President Grant in '73, they making one of the most remarkable marches on record. With their women and children, in seventy-five days they crossed over 1500 miles of country, and at last voluntarily surrendered at Bear Paw Mountain, Montana, whence they were brought, prisoners of war, to the Indian Territory in '78. The next year, two of their own boys, who had been educated in an Indian mission school, began work among them. Five years later, we find them with schools, shops, ninty-eight per cent. of the children of school age regular attendants at schools; one hundred and seventy were members of the Presbyterian Church, with one of their own men as pastor, and all of its officers chosen from among their own number. Ten years have not yet passed away since they were on the war-path, a band of roving Indians; to-day their agent reports them as "bright," "intelligent," "nearly one-half of them consistent members of the Presbyterian Church," "and so far as dress, deportment, and propriety of conduct is concerned, they could not be distinguished from a white congregation."

The Seminoles who, in their seven years' Florida war, cost our government $40,000,000, and an unknown number of lives, writing their history for years in the blood of United States troops and settlers alike, are to-day, after a few years of mission work among them, a civilized, industrious people, appealing to Congress for the rights and privileges of citizenship. They have their own schools, self-supported and self-governed.

They have two large boarding-schools, established by missionary societies, to which they pay annually $80 for each child clothed, boarded and educated.

Nor are the cases above cited exceptional. The history of the Choctaws, Cherokees, Chickasaws, Creeks, Senecas, Wyandotts, Shawnees, Ottawas, Poncas and other Indian tribes, discloses the same results. If the experience of thoughtful men has led them to affirm that it costs but a small proportion to educate an Indian of what it does to kill him; if, as Dr. Anderson of the American Board, and Bishop Whipple of the Episcopal Board affirm, for the money expended, "workers engaged, and years of labor, our missions to the Indians have paid in work accomplished as well as any of the missions of our Board;" if, as many believe, there are no people speaking a foreign language sunken in the degradation of heathenism as easily reached and as quickly influenced by this Gospel of Christ as are the Indians; if to-day the whole field is open and much of it pleading for teachers and missionaries; *then why are they not going?* Why is our treasury empty? Why are we talking of retrenchment? Why are thousands of Sioux pleading in vain for schools and missionaries? Why are 8,000 of their children living to-day in as gross darkness, as deep heathenism, as are the children in the heart of Africa, unaided, unreached and uninfluenced by our Christian churches? Why are there still 17,000 Indians in a single territory, heathen—sixty-eight tribes without church or missionary? We cannot escape the question by answering that they cannot be reached, are unwilling to be reached, or are incapable of being reached.

"In no other manner," says our Commissioner of Indian Affairs, "by no other means in my own judgment, can our Indian population be so speedily and permanently reclaimed from barbarism, idolatry and savage life, as by the educational and missionary operations of the Christian people of our country." *If it is our work, shall we do it?* CHAS. W. SHELTON.

The Educational Bill is having a hard time. There is danger that it will be amended and talked to death. It has gotten through the Senate in fairly good shape—but it has the House, and after that the President's signature, to meet. What will be the outcome is not so clear. The probability is that it will fail, more is the pity. The needs are tremendous. Gen. Eaton estimates that to provide school houses and teachers for the non-attending school children of the United States, will require for the first year, not less than a hundred and twenty million dollars. Those who oppose the Bill on the ground that the aid would tend to repress the efforts that the States themselves ought to make, have but little to stand on. The whole amount could be swallowed up in the first year and still leave hundreds of thousands of children unprovided for, while every dollar expended from the National Treasury would bring the States aided under

obligation to do more for education then they ever had done before.

We regret that in the discussion there is an attempt to make the public believe that the South is richer than it really is, and that it is doing more for education than the facts indicate. The South is indeed improving and that steadily, but the South is still very poor, and while the people are taxing themselves for schools, more perhaps in proportion to their wealth, then do the people of the North, it remains true they do not, neither can they, make adequate provision for the public education of their children. They ought to have National aid.

A very honorable and valuable prize has just been taken by a graduate of Howard University, Mr. Wm. V. Tunnell, of the class of 1884. He is a student in the General Theological Seminary of the Episcopal Church, in New York City. The prize taken is a handsome gold watch. This is competed for, every second year, and is given to the student in the Middle or Senior Class, who recites from memory, the entire service for the burial of the dead, and who preaches the best extemporaneous sermon on a text assigned but one hour previously, without consulting any commentary. Mr. Tunnell carried off this prize over the heads of his white competitors.

The World's Industrial and Cotton Centennial Exposition held last year in New Orleans, has awarded the American Missionary Association a Diploma of Honor for "Collective Educational Exhibit."

For the exhibition the Association was enabled to make, it was largely indebted to the supervision of President Albert Salisbury, and to the interest and efforts of our teachers in the various institutions. Many commendations of the superior work of our students had reached us, through those visiting the Exposition, even before the receipt of this official award.

In the *Century* of last August, a Southern lady signing herself A. Z. affirmed that not a Southern woman could "be found to fill the useful and honorable position of teaching a colored school because of the social ostracism which would follow."

In a recent number of the same magazine, another Southern lady signing herself E. M. C., replies: "This is not true, certainly of the whole South," and closes her article with, "believe me, no lady who undertakes to teach colored children in the South braves ostracism to do her noble work."

Neither the opinion of A. Z. nor E. M. C. is correct, but of the two A. Z. is nearer the truth. Wonder if E. M. C. ever heard of Quitman?

THE NEGRO AT PRESENT.

ADDRESS BY WM. R. MORRIS, A GRADUATE OF FISK UNIVERSITY, IN BEHALF OF HIS OWN RACE.

It is not for me to speak of the trials and difficulties a people have to undergo in passing from slavery to citizenship. You know our story too well to require a recital of it at present. It has been told time and again, sometimes falsely, with the intention to deceive, sometimes untruthfully from ignorance of the facts, and at other times truthfully for the purpose of doing good. It will be told again. Historians have recorded it, and future writers will discuss it. Is the Negro susceptible of high culture and profound learning? Is he fit to be a citizen? Will he be a useful member of the body politic? These are now useless and silly questions wholly out of place. One has only to use his eyes and ears in order to answer them for himself; every one in the affirmative. That the Negro race is duller than any other race is a mistake; that it is sharper than other races is a mistake; that it is worse and more degraded than other races would be under similar circumstances, is an error; that it has special gifts in certain directions cannot be denied. We claim that the Negro is the average human creature, nothing more, nothing less. It is true that his lines have been cast in hard places, and he has had to labor under very great disadvantages, but he is fast coming into a condition in which he can make the most of himself. He will then have to fight his own battles, to sink or swim. Foolish and unjust prejudice is rapidly passing away, and the Negro must stand on his merits. This is what he asks, this is what he wants; a fair and equal show, with an even start in the race of life. I wish to emphasize the even start, for his former condition has prevented his having this in the past, and will, to a considerable extent, still hamper him in the future. Twenty-five years ago he was the "South's umbrella in the summer, and her back log in the winter;" twenty-two years ago he was the nation's ward; but what is he to-day? Has he stood still, or has he made substantial progress? What has become of the money, the thousands and thousands of dollars that have been sent South for his betterment since his emancipation? Has it been thrown away or has it done good? Was and is the sacrifice that has been and is being made by scores of noble men and women in his behalf of any avail? Shall we continue to send him aid or shall we stop? No one wants to engage in an unsuccessful enterprise, nor to make a foolish investment. I shall attempt to answer these questions with truthfulness and justice towards my brethren, and frankness and fairness towards all.

Though the moral progress of the Negro has not kept pace with his improvement in other directions, still, it has been quite marked. No sane person will deny that moral growth in any people is slow, hence it could not be reasonably expected that advancement in this direction will be as speedy as in other ways. All who have worked among the negroes, who knew them twenty years ago, and who know them to-day, affirm that their moral growth is praiseworthy and beyond expectation. From the nature of the case the advancement in this direction will be much more rapid in the next ten years than it has been in the past twenty. The conditions and surroundings are now much more favorable for more rapid improvement. One of the great curses of bondage was, that it blunted, and in some cases almost obliterated the moral sense. Those who were reared when no attention was paid to morality, are fast passing from the field of action and are giving place to those who are being rightly instructed and cared for. Good moral character is now regarded in its right light and is given its proper place. The halcyon days of the educated man without a good character, the corrupter of youth, the unprincipled one, are waning and he knocks in vain for admittance to the better class of society. Society is formed and managed

on its true basis, that of character. We point with pride to our men of honor and our women of virtue.

Religiously, the Negro is peculiarly strong. The oppressor's heel did not succeed in grinding out of him his deep religious nature. His sufferings drove him to his Saviour's breast. His mode of worship has undergone great change in the past few years. He now enjoys the light of more and better knowledge and consequently has seen the hurtfulness of his former method of worship and in many cases has discarded it for a more intelligent mode. The services in many churches are now conducted according to the views of the more intelligent members. It is true that the religious worship of the Negro will always be more emotional than that of his white brother, because he is by nature more emotional. The great number of subtantial and in many cases elegant and costly churches, with their large membership, in part shows what the Negro is, religiously. He annually gives thousands of dollars to the support of his churches. His partial departure from ancient superstitions is noticeable. A better educated ministry is now sought. Many of the "old time" ministers, have been crowded out and their places filled by intelligent men. At the close of the war, there were essentially only two denominations, now there are Negroes in all denominations. One special point in favor of my brethren is, that there are very, very few infidels among them.

The present condition of the Negro from the stand-point of industry and finance when compared with that of twenty years ago, is simply astounding. Hon. J. J. Spellman speaking of the "Negro Department" at the New Orleans Exposition says: —"It presented a wonderful exemplification of the material development and substantial progress the race has made in the twenty years from bondage. The ingenious designs in mechanism, the skillful handicraft, the artistic presentation of fancy work. the various agricultural products in the perfection of growth, and other material and industrial developments, were an irresistible and convincing argument that the Negro, when not too much embarrassed and with anything like equal opportunity in life's contest, would realize the happy future that friendly theorists have fancied." The Negroes had deposited in the Freedmen's Bank when it closed, $56,000,000. The failure of this bank worked great mischief among them in the South, but hardy, persistent, earnest and hopeful, they turned again to the work of making and saving money. They have been more prudent than their circumstances in some instances would seem to warrant. They raise annually 3,000,000 bales of cotton. In Georgia they own 680,000 acres of land, and over 5,000,000 acres in the whole South, and are assessed $91,000,000 taxable property.

They now edit, own and manage about 100 newspapers. Nearly all of the trades have negroes in them. Many in the South are mechanics, and work steadily at their trades. Many are thrifty and are continually laying away small sums of money. They are fast acquiring property in the cities and towns, and a large number already own pleasant homes. While only a few as yet are engaged in business on a large scale, their business tact is daily being called into requisition, and the time is not far distant when they will have large representation in business life.

But the consideration that, I presume, most deeply concerns most of you, is what is the Negro, from the educational stand-point. The educational condition of the Negro at present considering his opportunities, his 250 years of mental as well as physical bondage, is in truth wonderful; yet it is by no means what it ought to be. No people on the face of the earth, love, worship and adore knowledge more than the Negroes. They desire it, they crave it, they strive for it, they in many cases, deem no hardship too great for them to undergo in order to obtain it. You have often heard of the heroic efforts of the Negro boys and girls, men and women, in order that they might secure an education. Parents frequently work night and day in

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PACIFIC SCHOOL
OF RELIGION

order to educate their children. As soon as the angel-toned clarion notes of freedom rang throughout the land, the Negroes rushed to the gates of knowledge and clamored for admission, seizing with a firm grasp whatever opportunities were presented them.

Although the great enthusiasm over the subject of education that characterized them immediately at the close of the war has, in a measure died out, it has done so at the expense of a better understanding. They know now that education means more than a few months' schooling, that it means years of hard, earnest and diligent application, and that they have to struggle under the disadvantage of ignorant associates and an uneducated ancestry. The partial education of the Negroes has already wrought wonders in the South; whole communities have been transformed from gross ignorance to comparative intelligence. A telling point in the Negro's favor is that he is not selfish with his learning, but that he uses it to the advantage of his race. He now teaches 20,000 public schools and has nearly a million pupils. Especially is this unselfishness true of those who graduate from our schools.

A writer for the Chicago *Inter-Ocean* says of the Fisk University: "In fact, the chief aspiration which the students here have, appears to be to teach their less fortunate brethren, and bring to them the light of education and the blessings of religion. Ambition for self-advancement, to shine as politicians or business men, seems subordinated to a noble sense of duty which tells them that the advancement of their race in a large measure, depends upon the exertion of the young men and women who go forth from this institution, to spread and perpetuate its teachings and its principles." I affirm from personal knowledge the truthfulness of the writer's statement. A glance at the catalogues of our schools will show that the great majority of the graduates are occupying important positions as teachers. They are doing good work. The money the good people of the North have sent South for the education of the Negro has been used to good purpose. It does not stop with the students it educates, but through them, it instructs and educates many more. Our graduates become teachers, and when they take their pupils as far as the law provides for them, they encourage and often-times assist them to attend the schools of higher learning, the universities and colleges; thus the number of those who are receiving a higher education is constantly increasing. There are possibly between three and four hundred Negro men and women who have graduated from colleges with the degree of Bachelor of Arts. You see the number of liberally educated men and women in our midst is very small. A much larger number have completed shorter courses of study, and a good many have been thoroughly instructed in the rudiments of learning.

Our schools in the South are doing a grand and noble work, and it would be impossible to estimate the good that has been done, in dollars and cents. Eternity alone can demonstrate it, and will show the wisdom of this timely step. Every dollar that is spent for the education of the Negro pays 500 per cent. in the good done him, and the country. This is no wild statement, it is being demonstrated every day. Nearly every graduate of our school has gone forth a Christian, and with the avowed purpose to do what he could for the upbuilding of his people or "report to God the reason why" he has not done so. I might tell you of great changes that have been wrought by our graduates and students in different communities, and of scores who have been brought to Christ by their instrumentality, and of very many who have been transformed from worthless boys and girls to honored and worthy men and women, but time forbids. Let it suffice to say that the progress the Negro has made educationally, is in truth wonderful, and that we have good reason to be encouraged for the future.

This hopeful state, my friends, has been brought about by your gifts, aid, prayers

and labor. Though we have struggled hard and have done, what we could for ourselves, had you not come to our relief and stood by us, this showing would have been utterly impossible.

One thing more. I cannot close and feel that I have done my whole duty without saying a word about what ought to be done, and of the needs of my people. Our educational institutions are not yet on a firm basis; they are not self-supporting. They ought to be endowed. As yet the Negroes are entirely too poor to pay for an education. The help that is being sent to them must be continued and ought to be increased or they will fail to reach the point they ought to reach. No greater calamity could befall my people than the suspension of the help that is being given to them. Such a withdrawal would in fact, be a national calamity and would paralyze the efforts of millions on their upward march. Though so much has been accomplished and so great good has been done, still in truth the work has just begun. There are communities that have not been reached; some others have been, but are now abandoned on account of a lack of means. Cimmerian darkness still overhangs many places; ignorance and crime reign supreme, and the rays of the sunshine of intelligence are unknown. The narratives as told by some of our students of these benighted communities would make your hearts bleed. These communities, these places, and my people at large, must have leaders, and they look to our schools for them.

The results of 250 years of mental and physical bondage have not been removed in twenty years; they could not be. It took longer than that to free other races from the effects of bondage, it will take longer to free us. Standing as I now stand, the representative of five millions of Negroes in the South, I for them appeal to you, to the men and women of wealth, to the men of influence, to philanthropists, to statesmen, to Christians, to all, to extend to us a helping hand, to help us to rid ourselves of the scars of the yoke of bondage, to overcome prejudice, to educate ourselves, to make ourselves worthy of the dignity of citizenship, to give us the needed aid and assistance.

The South.

REVIVAL IN NEW ORLEANS.

Thirty-three persons were received into the membership of this Church on the first Sabbath in February. There are already twenty-five applicants for admission at our next communion service. A few more than a hundred have given evidence of hopeful conversion since the opening of the new year, at the meetings held at Central Church. There are conversions at every Sabbath evening inquiry service. Seven churches that we know of, near us and farther uptown, have received into membership persons converted at Central Church. A few have joined other churches because of preference, but a larger number because other churches are nearer their homes. Thus the work done in this church, like the work done in the schools and colleges of the Association, accrues to the benefit of all classes of the colored people without regard to their denominational affiliations. The church itself has been greatly encouraged, and its members are hopeful of great things in the future. As indicating this fact, the festival just held to meet the insurance on the church, brought into its treasury ninety dollars.

A Young Men's Christian Association has just been organized through the efforts of the young men of the Central Church, which promises to do a great and

much-needed work among the young colored men of this city. Twenty-two representative young men from different churches identified themselves with this branch Y. M. C. A. at its first meeting and many more are applicants for membership. During the month of January and the first two weeks of February, we had the efficient help of Rev. James Wharton and his wife, from Barrow in Furness, England.

The meetings held by Messrs. Moody and Sankey, were opened in this city the 9th of February. Owing to the favorable location of Central Church and its large seating capacity, and because of the interest in the meetings there, Mr. Sankey very kindly consented to sing for us three evenings during their first week in New Orleans. On Saturday evening of the same week, Mr. Moody preached to a great audience, when, on his invitation, between fifty and sixty persons came forward and kneeled as inquirers, many of whom professed their faith in a newly-found Saviour before the evening's service concluded. The presence of these mighty men of God has been a great blessing to all the churches of this city. The color line had disappeared by the end of the first week, notwithstanding the prudential steps of another character, taken to prevent it before the opening of the Moody meetings, thus illustrating most encouragingly and beautifully, that by the "Spirit are we all baptized into one body, that in Christ there is neither Jew nor Greek, bond nor free." We believe that the prayers of the Association and the many friends of our work all over the North, who do not forget us, but generously sustain us, have been most wonderfully answered in behalf of both Straight University and Central Church.

GEO. W. BOTHWELL.

REVIVAL IN WILMINGTON, N. C.

I must tell you of the good work which has been going on in our city the past five months. An earnest desire was manifested by some of our number at the opening of the school, for a special blessing on our work. This found expression not only in the closet and the prayer meeting, but as they met they would claim the promise, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them." Quite a number of our scholars seemed very seriously impressed last spring and we felt that they had not wholly lost those impressions. In October, two of our former pupils died, leaving very little evidence of a change of heart. This deepened our anxiety for the conversion of these young people under our care. The week of prayer appointed by the Y. M. C. A. was observed by special meetings in our church in connection with the Y. M. C. A. recently organized here, and when Mr. and Mrs. Fields came the week following and commenced a series of meetings, we were not surprised that many were ready to decide at once to follow Jesus. The first week a service was held each afternoon in the school and at night in the church, resulting in the professed conversion of more than one hundred, a large part of them our scholars. Our church was filled to overflowing, all denominations being represented, and the increasing interest led Mr. F. to feel that he must have a larger house. The largest Methodist church opened its doors and heartily welcomed the meetings which were continued there three weeks longer with blessed results, in which all the colored churches shared. Never before was this people so thoroughly stirred by a revival. Mr. and Mrs. F. seem to be wholly consecrated to the service of the Lord. His wonderfully plain presentation of the gospel plan of salvation, his vivid illustrations and his method of conducting revival meetings, so quiet compared with their own, were new to most of his audience. Many had heard the same truth from us, but they said "That is white folks' religion." Now they heard it from one of their own people, and blessed by the Spirit's influence,

it carried conviction to many hearts. Some of the old people said: "There's no religion in those quiet meetings." "They don't mourn long enough,"—"They have nothing to tell." But many eyes were opened to the truth by the Bible readings and the plain Bible teaching, and people who for years had been groping in the dark, vainly seeking for light through visions and spiritual revelations, found peace by simply giving themselves to Jesus and trusting in Him. "I didn't know it was so easy" said a young woman to me, as I called on her soon after, "I thought I had to see or hear something, but it is just like you told me. I thought of your words when Mr. F. was preaching, but I didn't believe you. He made it so plain I couldn't help seeing how to go to Jesus. I did go and He blessed my soul." "I have nothing to tell", said another, "I just made up my mind to follow Jesus, give up everything to Him and went and gave my hand to Mr. F. saying '*I will.*' I never felt like shouting, but I believe Jesus has forgiven my sins." The change we see in these and many others attests to their sincerity.

I must not forget to mention the singing of those touching gospel hymns, led so sweetly by Mrs. F. I hear them in all parts of the city now, as I go on the streets. At first the converts were mostly children and young people, but as the work went on the older ones were reached, and many old in years and hardened in sin were brought to the feet of Jesus. In some families where only the mother was a Christian, all the other members have been converted. Very touching were some of the scenes in those meetings. We could not wonder there was some shouting as mothers saw one after another of their children come out on the Lord's side, wives and daughters rejoiced over the conversion of husbands and fathers, and brothers and sisters greeted each other as one in Christ.

The work did not stop when Mr. and Mrs. F. left. Some people said, "It is only excitement; when Christmas comes these converts will go back to their old wicked ways." But they were compelled to acknowledge that it was more than excitement as they saw them spending that day at church, and with their families, instead of in the grog shop as formerly. It was said that never since the war had the holidays passed so quietly, with so little drunkenness among the colored people. Even the daily papers noticed it. And now as I go among the people I find evidence in nearly every house that the spirit of God is present. Parents rejoice over the change in their children : teachers speak of the improvement in their pupils : family altars have been erected ; new voices are heard in our meetings as the young converts gain courage to confess Christ, and not a week passes that we do not hear of some souls coming out on the Lord's side. I do not know the number received into the various churches, many have been added to all, but the largest number went to the one where the meetings were held.

Twenty-one have been received into ours, one of whom, a young man now in our school, has been called up higher, a blessed exchange for him from this life of want and suffering

> "Into that school
> Where he no longer needs our poor protection,
> And Christ himself doth rule."

I would not overlook the good work done by the two Baptist missionary ladies in their churches. They are giving the young people excellent instruction. Their work has been greatly blessed to the salvation of souls, and the growth of Christian character. The Y. M. C. A. has gathered in a large number of young men, and set them to work in their meetings and by the wayside. One of the most encouraging things I have witnessed recently, is the work of this Association. Conducted entirely by colored people, their meetings are as quiet and orderly as ours though embracing in its membership brethren from Methodist, Baptist, Episcopalian, Presbyterian and

Congregational churches. The leading members are mostly those who have been trained and educated in our church and school. What cheer and encouragement it gives us to see these young men thus working for Christ among their companions, and giving to them the teaching they have received from us Thus you see the seed sown so carefully and faithfully these many years is now springing up, giving promise of abundant fruit. The woman's meetings were never so well attended as now, and the scho'ars' meetings are full of interest. While we cannot think that all the 534 who "professed" are truly converted, we do feel that a blessed work has begun in a great number of souls, and that many here will bless God through all eternity for sending Mr. F. to lead them to Jesus.

A. E. FARRINGTON.

RELIGIOUS WORK AT ATLANTA UNIVERSITY.

Testifying to the religious work in the Atlanta University. Rev. C. W. Francis, pastor of the University church, has the following to say.

Of the 138 graduates of the school, all save nine called themselves Christians at the time of leaving the institution, and some of these have since accepted the service to which they were urged while here. All of the eight who graduated in the last classes were followers of Christ, five of them having been converted here and being members of the school church. Of eleven who have died, all were consistent believers.

There has been a season of special religious interest during each year in the history of the school, resulting in a considerable number of conversions, ranging from ten to more than fifty in different years. Every year, intelligence comes of the conversion of former pupils who ascribe their religious convictions to instructions and influences received here. The number of such persons must be very large, but cannot be ascertained. From the first, the missionary spirit has been fostered, both by encouraging the personal work of the students, especially in their vacations, and by the study of mission fields and history and characters. Regular contributions have been made for missionary objects amounting to more than $1,000 during the last ten years, which have been sent in a great many directions. There have been given considerable sums for French Missions in Canada, the McCall Mission in Francel Chinese work in California, Indian Missions in Dakota, temperance work in the South, as well as for the support of pupils in Indian schools and in China and in Turkey.

There is in the school a church of Christ upon an independent basis, is simlpe its organization, having no connection with any sect, which furnishes a religious home for the students who become Christians here, and for those who are severed from their homes for long periods, and also for the company of teachers, who are cut off by their residence here, for the most part, from other church relations. A Sabbath-school is held and several conference meetings each week, which are attended by a large part of the school, even when attendance is voluntary. The Sabbath is carefully observed, visiting by friends being discouraged, and the arrival or departure of students being prohibited.

There is good reason to think that a large part of those who have been for any considerable period under the influence of the school are leading faithful lives and doing good service in all parts of this State and in others, and having a large share in promoting all good movements among the people, while the work of some of them rises into the region of Christian heroism.

INS AND OUTS IN NORTH CAROLINA.

1. Many of our social meetings are at the homes of the people, and generally with no other light but that coming from the great fire-place, and the Divine word. But most of them are very precious meetings, and One has been with us, whose presence flaming chandeliers, frescoed walls and cushioned seats alone, with colder hearts and more formalism, are powerless to insure.

2. Our people are always ready and glad to have these meetings at their homes, no matter how humble the home. "Come often, come any time," is the word. And after having the meeting, there seems to be a feeling akin to that of Obededom, after taking in the ark. Our Northern friends would find some strange seats here,- a rough slab with the legs "unto it," a three legged "cheer," a box, a block, a trunk, the side of a bed—anything that will hold you up, and the people don't complain.

3. They seem very devout. During prayer, no one is looking about to see what kind of ribbons or feathers another has on, or how a dress is cut. Every head is bowed, and the silence is profound. No one ever comes in during prayers.

4. There is no lack of help in our meetings. All, or nearly all, sing. All professors, or about all, old and young, male and female, pray when asked, and generally are quite ready to improve the opportunity, without waiting to be asked. And these prayers, though the language is sometimes uncouth, seem to be talking face to face with God, and to take right hold of the promises.

5. Could some of our Northern Christians and Divines even, hear some of the addresses and exhortations of certain ones of our members, they could not help feeling, that these men, once "*chattels*," understand the great plan of salvation,—the wonder scheme of Redemption,—and best of all, that they have learned it experimentally.

6. We have one young man, in particular, in our school and church, who is an acute mathematician, and give him a chance, would make an acute theologian,—one whom the world would hear from, in either calling. His is, "The poets eye, in a fine frenzy rolling."

7. Several prominent white men, at times, come into our meetings and appear to be honest and serious listeners. So far as I know, I am treated as kindly by the whites here as at the North.

There are "outs" which ought not to be omitted in this enumeration, and I will merely allude to a few of the more prominent.

1. The colored people are all, more or less, superstitious. And when there is superstition, it is always a hinderance to elevation and religion. This is doubtless a relic of slavery times, or, may be, of *ante*-slavery times of their ancestors on the "Dark continent." This is an evil which must be met, and gradually overcome.

2 They are not as constant in their attendance at church on the Sabbath as they should be. With the old slave churches, there were meetings on the Sabbath, say, only once a month, or only *semi-occasionally*. And so, many have the idea, that this is about often enough now. And it will be a long day before they will fully outgrow this old custom and false idea.

3. Promises are regarded as far less sacred than they should be. They very often make promises, seemingly, without stopping to think what, and how much, they are promising, or how they can fu fill these promises. And still, I think they do not intend to be untrue.

4. They are too improvident and wanting in forecast. We should not be anxious for but we should take reasonable thought for the morrow. If their wish, or their prayer, "Give us this day our daily bread," is literally answered, they seem

well satisfied, but not always, perhaps, because they are so trustful in God, but, rather, because they are so much absorbed in the present supply and gratification.

Finally, I believe, judging from the standpoint of some three year's experience in the field, that a given amount of honest, earnest, fitting, sympathizing labor and painstaking, expectant of results, bestowed upon the colored race, is as telling on the great Christian problem, which has for its final solution, the evangelization and salvation of a lost race, as if bestowed upon any other nationality, or anywhere else.

LE MOYNE NORMAL INSTITUTE, MEMPHIS, TENN.

So many friends are so kindly interested in our school work, that perhaps you will let us say a word. We can report something over 300 in attendance, quite above the seating capacity of our buildings, and everything concerning the school, prosperous and successful.

Our Manual Training Shop for boys is taking form and shape substantial, in good Cypress lumber. We have about completed a fine two story building 24x44 feet, well adapted to its purpose, and adding not a little to the appearance of our buildings. The upper story is now arranged to afford a small office with closet, small reception and drafting room, and large work-room. In this work-room we have ten real carpenter's benches, with ten fair sets of good tools, most of the commonly used wood-working tools. Each bench has also a drafting board and small set of instruments for elementary work.

Two classes of ten each are now daily at work learning the use of these tools, and their own *hands* as well as heads. They are of course an "awkward squad," but as they are fully determined to conquer or die, they are also a hopeful squad. Now, it is not expected that finished or very perfect mechanics can be made to order out of any and every kind of biped that comes, but most of them can be taught something of the use of tools, and something of the principles of construction. Some of them will readily lay the foundation for good work, and will go out to become skilled artisans. They will all get useful, helpful, practical training of hand as well as head, and will go out better fitted to be useful citizens.

From this time on, the boys in the Normal course will have daily work in the shop, as the girls have for some time had, in kitchen and general house-work. We feel very sure this department of our work is to be a success even beyond our hopes concerning it. The citizens of Memphis are freely commending our work, and not a few of them commend it with their money. When men do this their encouragement is both tangible and available. Our new building has cost about $1,000, most of which has been raised here, all without help from the Board. Our equipment of tools will cost from $300 to $500 more. A shipment of turning lathes received to-day from Mr. Geo. Esterly of Whitewater, Wis., is worth fully $200. We have a small engine and will add to our outfit as experience teaches us, what we really need. Donations, however, are always in order, and we promise to make a good use of them. One friend sent a chest of tools from New Jersey. Letters of inquiry and encouragement come from New York and from California. The whole school is steadily growing in size and in favor quite beyond the capacity of the buildings. Many have been turned away because of no room to contain their blessed presence. We are quietly hoping that some generous soul will arise and shine upon us with about $5,000, to enable us to build our front wing and provide for 500 students. We incur no debt and so will always be at liberty to grow.

The city is fast putting on the airs of a modern metropolis. Many lines of railroads are centering here, and there is no longer a doubt but it is to be one of

the gateways to the New South. Col. Keating, a personal friend of Jeff. Davis, now editor of "The Appeal," probably the ablest Democratic Southern paper, who is one of the leaders of the spirit of the New South, is our public friend and advocate in his paper. He is to make the address at the formal opening of our shop ; and he will do it. Ten years ago he would not have dared to mention the matter, much less come near it. The world does move; and a new generation of men in the Southland are waking up to move with it.

Since the holidays there has been a continuous spirit of awakening among all classes and grades of our students. Nearly every day some one or more come out and take a clear stand for our Christ and his salvation. Many have professed conversion and still others are inquiring. Extra hour and half hour meetings are held almost daily, and personal work, conversation, prayer, and Scripture reading are carried on daily by some or all of the teachers among the students. God is blessing the work of our hands, heads and hearts. Pray for us, and send us the $5,000 to build our enlargement.

S. S. STEELE.

MACON, GEORGIA.

The teacher's home at Macon, Ga., like so many of the footholds obtained in the South by the pioneer workers of the A. M. A., occupies one of the best sites in the city. Macon lies on the north-east and south-west sides of the Ocmulgee river. Though the earliest settled, East Macon is now only a suburb of the city proper. The main business part of the city is built on the low land bordering the south-west bank of the river, and the finest residences stand on the high hills which overlook the plain. On the shoulder of this range of hills, the home and the adjoining school property rest. The view of the city and the pine-clad hills beyond the river, stretching away into the distance, has inspired many a weary teacher as she beheld it from the broad, elevated, old-fashioned, front veranda.

The house is thoroughly old-fashioned and substantial, of the plantation style of architecture, just about as square and low in its aspect as an Illinois prairie section, and subdivided into rooms of a quarter section each, on the same principles with the public way in the shape of a 12 ft. hall through the middle. Those who have had experience know that these halls are delightfully cool in summer, and never too hot in winter. The lower story is of brick, a high basement surrounded by an ample area. The upper is of wood, 40 ft. by 50 ft., and 14 ft. from floor to ceiling. There are only three small closets in the house, and two of these are below stairs. The closets below are used as store-rooms for provisions. The dining-room, kitchen, a primary school-room, and the janitor's room occupy the basement. One half of the upper story has recently been divided into three rooms, and yet our family of eight teachers and two children is beginning to find the rooms too few for comfort. The house ought to be remodeled. It is well adapted for the addition of another story.

The location is free from the malaria which abounds in the lower city. If there is a breeze, we get the benefit of it; and even the winds of January do not scruple to steal in about the loose-jointed windows and doors, as they do this evening while I write, causing the curtains to sway perceptibly.

In many ways the home is a very comfortable one. And there is, even in its appearance an air of honest reliability, humble utility, and homely welcome not unbecoming to so important a factor in the noble work of your Association as the teacher's home.

The furnishing is very meagre. The teachers coming for only eight months of the

year and seldom certain of returning to the same place for a second year, can not often afford to bring much desirable furniture with them. And the vast area of naked wall and of rough bare floors, with the plain, old, and often battered, chairs and tables, is not well calculated to sooth or strengthen the stranger when weary and homesick. Of course if these things are necessary they ought to be endured, but, whatever anyone may think the influence of the amenities of civilized life to be on the development of sturdy Christian character, few will deny, that when one, especially one of the gentler sex, has been reared in the midst of the refining influences of a modern home, and goes forth to a life of Christian labor, other things being equal, the fewer deprivations she has to endure, the more efficient and successful her labor will be. And if some of those who do not believe in cruelty to animals or severity to criminals, would turn their benevolence toward the homes of these workers, verily they would not lose their reward. W. A. HODGE.

LIBERIA IN GEORGIA.

You will say that missionary is losing her mind. Liberia in Georgia, who ever heard of such an idea! Georgia, the Empire state of the South, with its fine cities, large exports and eloquent ministers. Though incredible, it is true that I am settled among a people, though only 30 miles from a large seaport, as crude and backward in their customs, habits and expressions, and their characters as curious a study, as are the native Africans. Though slow to avail themselves of the modern helps in all branches of industry—preferring to go in the old tracks, they are anxious to educate the children. It is laughable, and pathetic too, to see the means they take to accomplish it. Our tuition is forty cents a month for each child.

The people are very poor, and the land yields but little, and consequently money is scarce. But pay day draws near. Here comes my John, a bag of rice upon his shoulder, with a great fear upon his face that the rice is not enough to pay his constitution (a new word). In the distance I see my Patsie (a true Toysy) hugging close in her arms an old rooster who looks as if he had been in the wars and strongly objects to being bartered in this way. But Patsie holds on until he is examined and pronounced taken for her execution, (another new word) Every month much of the tuition is taken in rice, eggs, potatoes. chickens and sugar-cane. Every thing is accepted to encourage them to keep the children in school, as we have no difficulty in selling the produce received.

I have been calling on my children in their log cabins, no furniture except a rude bed made of pine wood, a chair or two; and the Sunday-school papers serve a double purpose, after they are read they paste them on the wall to keep out the wind and cold. The only thing confortable in these cabins is the large open fireplace with its generous bright fire. Georgia abounds in pine wood to be had for the cutting. The door is the only place to admit the light, as they have no windows to the cabins, and often I find a family of six or ten children huddled in one room. Occasionally, I visit quite a respectable pine house, a little more care has been taken in putting it together and it boasts of a real glass window, a rich man's luxury. My coming is hailed with delight and my introduction to the family is by the "most wonderful larned child in the world," (as a family can rarely afford to send but one child to school who does the writing and reading for uncles, aunts and cousins by the dozen) who stands looking on with unspeakable delight and her bright face repays me for all the discomfort of getting through swamps and woods to reach them.

I have a Bible reading every week for the old women. I read a chapter and explain each verse in as simple language as possible. They enjoy these meetings. I was

much touched by a little instance that occurred last week. After my meeting, one of the old women handed me an egg, a little gift to show her appreciation of my kindness, another old woman nearly a hundred years old slipped into my hand five cents; "I want to do something for the good teacher who has come so far to give knowledge and light to poor dying sinners." We have had several weddings this winter, and it is a marked improvement that they think a minister is a necessary adjunct to becoming man and wife. I overheard a thoughtless girl say "I want six waiters (bridesmaids) when I get married." I was rejoiced and hope she will be kept from going wrong, though the motive be not a very exalted one.

Our missionary labor among the old people though profitable and good, is not our most satisfactory work. We cannot expect to change them much or hope much from them. It is with the school children that we may look for results. We can sow the good seed—we can follow it with prayer and we can wait with patience —and we will leave the rest to God. G. H.

THE CHINESE.

WILL THE CHINESE GO?

BY REV. W. C. POND.

This is a question, doubtless, of vital interest to our mission work. When they are gone, the "occupation" of "The *California* Chinese Mission" will, of course, be gone also. Possibly,—having been now so many years identified with this mission, planning for it, praying for it, working in it, begging on its behalf, rejoicing in its growth or wounded and sore as it suffered adversity;—possibly I am unfitted to consider that question with scientific calmness or judicial candor. The "personal element" may need to have large allowance made for it in any conclusions I may reach.

I must admit that never before has this question come home to me as really serious. Even now I cannot make it seem possible, under our institutions and our circumstances that any order of exclusion, any edict of banishment, could be enacted, much less could be made effectual. And yet there has been a sweep and a practical power in the present movement, such as I have never seen before. There have also been some attempts made to supply the places which the Chinese are called to vacate with white labor or black labor, and if this should become general and successful, an effective "Boycott" might not be impossible. In that case the Chinese would be forced to seek elsewhere the earnings which they ceased to find here.

But the more carefully I study the whole situation, the more thoroughly satisfied I am that this movement must wear itself out in time, and the law of supply and demand re-assert successfully its sway.

1. I think that the Chinese are being more fully instructed as to their right, and our people made more cognizant of their liabilities through this agitation. Suit has at last been commenced against the city of Eureka where these unrighteous and cruel movements for expulsion began, for damages to the amount of nearly $150,000. It seems to me utterly impossible for that municipality to set up any effective defense,—provided the proceedings have been properly conducted. It seems utterly impossible for that town to come out of the contest without suffering to the full amount named, unless a speedy compromise is made. If this suit had been begun, as it surely ought to have been, within thirty days of the commission of the outrage, probably that would have been not the first only, but the last attempt among us at

mobocratic misrule. Since this suit was commenced, suit proceedings have almost entirely ceased. Meetings are still held, and high-sounding resolutions are passed, and the Chinese are notified to leave on such or such a day. But in Red Bluff when the day appointed had arrived, and the Chinese did not leave, only twelve out of the hundreds that bravely "resolved," were found ready for action. This being quite too feeble a posse, the Chinese still are there, and "things are quiet on our Potomac." So, I suppose, it is likely to prove in the other towns where similar notices have been served. Indeed, the general cry is now for proceedings held strictly within the limits prescribed by the law; and the Chinese on their part, are learning not to be afraid.

2. And so the "Boycott" is to be tried. Its triumph in the town of Truckee has been announced with a great flourish of trumpets; and what Truckee has done, all other towns, it is believed, can do. They will violate no law, but will effect a banishment of the hated strangers, as complete as if an army drove them out.

But this is really no new device. It was tried almost ten years ago, and with no greater result than some temporary hardship to industrious Chinese, and a great deal of inconvenience to such Americans as submitted to this hoodlum dictation. Who is to stand guard all through the future months and years? For eternal vigilance is the price of a successful "Boycott." Who can guarantee that Americans will forever be so craven as to allow a committee, self-appointed possibly, and composed perhaps entirely of aliens, to dictate whom they may have to wash their linen, or to wait upon their tables, or to trim their grape vines? People living near each other, become inevitably a community with common interest and a common loss or gain—a body politic in which if one member suffers, all suffer likewise. You cannot grind the face of the poor without some sort of reaction upon the rich; you cannot single out one element for oppression and banishment, but that others forthwith begin to feel the pain. And, so, already we begin to hear protests from our fruit-growers, that to drive out the Chinese means that their fruit shall ripen only to rot. Capital invested in orchards and vineyards, to the amount of $50,000,000, we are told is at stake. Some hop-growers can get no advances on their crops because it is not apparent where the labor will be found to harvest them; and they are beginning to inquire at the Employment offices and even at the Chinese Consulate, whether their exiled workers cannot be brought back again. The *Alta California* the oldest and one of the very best of our dailies, is beginning cautiously to speak on behalf of these oppressed Americans, declaring that reform is one thing and revolution quite another; that the change in our labor system must be gradual or it will be ruinous; that only as other labor can be introduced and trained, ought Chinese help to be repelled. And the good sense of such declarations cannot but commend itself to all men save those who are bidding for a nomination and desire the sand-lot vote.

In conclusion, it is possible that a nation like Germany which is not built on such corner-stones as these; "All men created equal," "All men endowed by their Creator with certain inalienable rights," may safely drive men from their industries and homes and deny to them the opportunity to earn an honest living by hard work; but we Americans cannot do it, without sooner or later pulling down on our devoted heads our whole temple of liberty. A house divided against itself cannot stand; and I believe that our people will find this out in time to arrest the un-American misrule which has lately, like a cyclone, swept along this Western coast.

Meanwhile our mission work, doubtless, must be hindered more or less. But while the numbers in attendance at our schools are diminished, the spiritual blessing seems to come in larger measure, and I think that never since we began our work, have more glad tidings reached me of souls coming into light, than during these last two months.

Bureau of Woman's Work.

MISS D. E. EMERSON, SECRETARY.

STUDENT WORK-AID.

How far-reaching is the influence of the little Marie Adlof Kreutzers! They are converted into scholarships, and Sunday-schools and individuals taking these scholarships of $50 and $100 can have their contributions applied to *work*-aid of students, by which self-helpfulness and strength of character are developed more than would be possible by giving money to them outright. They will enable us to give whole work or half work for board as the circumstances may require, and to say "yes" instead of "no" in cases like the following, reported to us recently.

"You do not know what a relief it has been to have student-aid. One girl came to me the other day saying, 'I don't have time for my lessons and I hate to get behind in my class. What shall I do?' I knew there was a little scholarship money, and so was able to say to her, 'take the time you need to learn your lessons well and put the rest in work.' You should have seen how she brightened up for she had come in fear and trembling. The girls do not like to ask to have their work lightened. I do not think I have seen that girl idle for half an hour since school opened. A man brought his little girl, aged twelve, last week. He wants her to stay winter and summer. She has no mother. A woman came at Christmas with her little girl and no money. I had no way to keep her, so she took her home very reluctantly, but in about two weeks brought her back with $20, having sold her cows to get it. Saturday another woman came to get me to take her little girl of twelve, saying she had no way to keep her. I had to say, "no," and she went away nearly crying. I wanted to cry myself, she did look so disappointed. The people are waking up more and more to the fact that their children need more than they can give them, and that while they are at work in the field, their daughters may be led into temptation at home; but there are few who can pay their way. O, for more of the work-aid scholarships!"

In prompt response to our suggestion last month, some "Shares" have already been renewed, and we hope the full list will soon be checked as paid for the current year; also that others may come forward and take $20 Shares in the support of a teacher from whom they are promised a monthly letter.

Do not forget the Children's Missionary whose letter was printed in the last number of our magazine. Already eight have made investments through their Mission Bands or individual families, and all who desire may have a part in her good work and her helpful letters.

FOR THE CHILDREN.

Did you ever wonder why the Indians should have such strange names as Walking Hawk, Good Dog, Rain-in-the-Face, etc., and how it is that they get different names when they come to our schools to learn English? Miss Collins, our missionary to the Indians, tells us that Dakotas get their Christian names from the missionaries at the time of baptism, or from teachers when they enter school, but that the native name given a Dakota child at birth is from some ancestor or from some of the surroundings at birth. For instance, the mother of "Rain-in-the-Face" was with the party on the war-path, and one day while in camp, she being alone, unwittingly permitted the little baby's head to lie out from under the tent and the rain was pouring down. The mother supposed the child was dead, but a woman coming along, discovered that the rain in his face had revived him; hence his name "Rain-in-the-Face."

Some men if they honor their people, always retain their baby name. Many carry it to manhood, and then if the man has proved for instance a great hunter or warrior, he has a new name given him which, whenever it is used, is a reminder of his honor. Others who disgrace themselves have names given them in derision, and this is a continual reminder of their shame. An Indian who steals frequently, bears the name of "Wamanousa" or "Thief." An Indian boy who is the eldest son of a Chief inherits the Chieftainship, with the name, at the death of his father, or sometimes if the father grows old and inefficient he retires in favor of the son, giving the son the name and the title while he takes up his early name. But a Dakota never tells his own name as it is either one of honor or dishonor, and consequently a third person must answer for him.

Should our little readers be named according to their traits of character, we wonder what they would be called.

Is there anything in the Bible about a "new name," and how it can be had?"

RECEIPTS FOR FEBRUARY, 1886.

MAINE, $1.249 87.

Andover. "Friends," *for Indian M., Santee Agency*	$4 50
Calais. First Cong. Soc	55 00
Castine. Trin. Cong. Ch	5 00
Castine. Rainbow Band, Bbl. of C., *for Ladies' Island, S. C.;* One Bbl. *for Oaks, N. C.*	
Dennysville. Cong. Ch	10 10
East Otisfield. Mrs. Susan Lovel, 5; "Other Friends," 3	8 00
Farmington. "Little Girls," *for Student Aid, Tougaloo U.*	15 00
Hallowell. Mrs. Simon Page	10 00
Harpswell. Cong. Soc., *for Freight*	2 00
Hermon. Free Bapt. Sab. Sch	2 00
Machias. "Machias"	10 00
Portland. Y. P. Soc. of Christian Endeavor, Second Parish, 15; Williston Ch., 15	30 00
Scarborough. "A Friend in Cong. Ch."	50 00
South Berwick. Miss Lewis' S. S. Class.	75
Waterville. "Friends," *for Freight*	2 00
Wells. Children and Young People in Cong. Sab. Sch., *for Pleasant Hill, Tenn*	32 00
Wells. Second Cong. Ch	10 50
York. Ladies of First Ch., *for Freight*	82
Ladies of Maine, *for Selma, Ala.*—Bethel, 1 Bbl. of C.,—Brunswick 1 Bbl. and 1 Box of C.—Cumberland Center. 1 Bbl of C.—Gardiner. 1 Bbl.; 2 20 *for Freight*	2 20
	$249 87

LEGACY.

Freeport. Estate of Catharine P. Wentworth by S. A. Holbrook, Ex..... 1,000 00

$1,249 87

NEW HAMPSHIRE. $488 46.

Candia. Cong. Ch. and Soc 14 00
Concord. First Ch (20 of which *for Conn. Industrial Sch. Ga*)..... 76 80
Exeter. Mary E. Shute..... 20 00
Francestown. Cong. Ch. and Soc 25 00
Hampton. Cong. Ch. and Soc..... 7 32
Lebanon. C. M. Baxter, *for Talladega C.* 75 00
Manchester. First Cong. Ch. and Soc., 76 75 to const. HENRY A. GAGE and Miss ANNA J. DANA, L. M's.; Second Cong. Ch., 29 82. 106 57
Nashua. "Friends," 2 Bbls. of C., *for Dudley, N. C.*, 55c. *for Freight*..... 55
New Ipswich. R. Taylor 50
Newport. Cong. Ch.... ..... 67 97
Northfield & Tilton. Cong. Ch., *for Student Aid, Straight U* 2 50
Pembroke. Mrs. Mary W. Thompson.... 5 00
Penacook. Jere. C. Martin..... 10 00
Temple. Cong. Sab. Sch..... 15 57
West Rindge. Geo. G. Williams..... 1 00
By Geo. Swain.—Amherst. Cong. Ch., 6 51. —Greenville. Cong. Ch., 16.—Peterboro. Union Evan. Ch., 34 14; Mrs M. A. Whitney, 2; Miss M. D. Whitney, 2... ..... 60 68

VERMONT, $483 39.

Barton Landing. Children's Miss'y Soc., *for a Share*..... 7 00
Berlin. Cong. Ch. 3 00
Bradford. Cong. Ch. and Soc..... 44 19
Brandon. Mrs. L. G. Case, *for Chinese M.* 5 0
Brookfield. Six Ladies, Members of First and Second Cong Ch.'s..... 10 00
Burlington. First Cong. Sab. Sch., *for Student Aid, Straight U*..... 76 50
Fairlee. Cong. Ch..... 9 00
Greensboro. Cong. Ch..... 11 00
Jericho Center. Miss Julia Graves..... 2 00
Manchester. Rev. Rufus S. Underwood, 20; Mrs. R. S. Underwood, 10, to const. Mrs. HATTIE E GATES, L. M. 30 00
Marshfield. Lyman Clark..... 15 00
Montpelier. Bethany Sab. Sch., *for Mc Intosh, Ga* 11 00
Peru. Dea. Edmund Balchelder, 3; A. B. Peffers, 2... ..... 5 00
Pittsford. Cong. Sab. Sch., *for Mc Intosh, Ga* 20 00
Poultney. "A Friend,"..... 3 00
Saint Johnsbury. Mrs. Franklin Fairbanks 50; Mrs. E. I. Blodgett and Mrs. T. M. Howard, 50, *for Student Aid, Fisk, U*... 100 00
Saint Johnsbury. North Cong Ch., *for Rosebud Indian M*..... 20 53
Strafford. Cong Ch..... 20 00
Swanton. Hervey Stone, wife and daughter. 5 00
West Fairlee. Mrs. C. M. Holbrook..... 2 00
West Randolph. Susan E Albin..... 7 00
By Mrs. Henry Fairbanks, *for McIntosh Ga.*—Burlington. Ladies of College St. Ch., 16 17.—Dorset. Ladies, 5.—Ripton. Mrs. Moses Patton, 1..... 22 17
By H. H. Thompson, Co. Treas.—Brattleboro. "Mrs. H," 5.—Windham. Cong. Ch. and Soc, 29... ..... 34 00

$462 39

LEGACY.

Jericho. Estate of Hosea Spaulding, C. M. Spaulding, 10; A. C. Spaulding, 5; Nellie M. Percival, 3; E. J. Spaulding, 3..... 21 00

$483 39

MASSACHUSETTS, $3,362 50.

Andover. Miss Carrie M. Park, *for Student Aid, Macon, Ga* 5 00
Ashburnham. Marshall Wetherbee..... 2 00
Ashland. Cong. Sab. Sch. 10 91
Ashfield. "Friends," *for Freight*..... 1 25
Boston. Homeland Circle of Park St. Ch., 60, *for Miss'y;* 2 *for Indian M.*; "A Friend," 50; Houghton, Mifflin & Co., 50 Colburns' Ariths. and other books, *for Talladega C.*—Brookline. Y. P. Benev. Soc of Harvard Ch., 25, *for Talladega C.* —Dorchester. Village Ch. Sab. Sch., 31 80, *for Conn. Industrial Sch., Ga.*—Jamaica Plain. J. H. Farrar, 14 50; —Roxbury. Soc. of Christian Endeavor, Walnut Ave. Ch., *for Freight*, 1 70; Immanuel Ch., Bbl. of C., *for Straight U.*—Somerville. "W. E. M." 50.—South Boston. "A Friend," *for Student Aid, Straight U.*, 1 50..... 236 50
Bernardston. Cong. Soc 6 21
Bernardston. "Mrs. J. P. C.," *for Woman's Work*..... 1 00
Boxford. Rev. W. P. Alcott, *for Dakota Indian M*..... 5 00
Bridgewater. Rev. Elisha Dunham..... 3 00
Brookfield. Cong. Sab. Sch., *for Student Aid, Fisk U*..... 52 73
Brookfield. Ladies' Soc., Bbl. of C., *for Fisk U.*; 96c. *for Freight*..... 96
Chesterfield. Cong. Ch 10 00
Chicopee. "Earnest Workers." Third Cong. Ch., *for Student Aid. Fisk U*..... 25 00
Clinton. Dr. J. B. Ingalls, *for Mechanical Dept.*, 50; By Marion E. McPhail, Treas. *for Chapel*, 35; H. C. Greeley. *for McCanville Chapel*, 10, *Talladega, Ala.*. 95 00
Cotuit Union Ch.... ..... 13 10
Dalton. Cong. Ch. 45 33
Douglas. First Cong. Ch. and Soc..... 11 00
Dunstable. Cong. Ch (25 of which *for Industrial Sch., Atlanta, Ga.*)..... 34 21
East Bridgewater. Union Sab. Sch., *for Student Aid, Talladega, C* 25 00
East Dennis. Cong. Sab. Sch., *for Student Aid, Talladega C*..... 10 00
East Weymouth. Cong. Ch 27 50
Enfield. Sab. Sch. of Cong. Ch., *for Student Aid, Straight U* 21 00
Fitchburg. "J. O. E.," 50; Josiah Spaulding, 2; Mrs. Nancie J. Spaulding, 3..... 55 00
Framingham. J. A. White..... 100 00
Gloucester. "A. D." *for L. M.* 50 00
Gloucester. Evan. Cong. Sab. Sch., 20 of which *for a Share*..... 30 00
Goshen. Cong. Ch. and Soc..... 4 00
Greenfield. Second Cong Sab. Sch., *for Student Aid, Tougaloo U*..... 25 00
Hardwick. First Cal. Ch. and Soc..... 5 11
Haverhill. Ladies' Sew. Soc. of North Ch., Box and Bbl. of C., *for Tougaloo, Miss.*
Hinsdale Cong. Parsonage Sab. Sch., *for Student Aid, Fisk, U* 1 66
Holland. Mrs. M. P. Bixby, *for Woman's Work* 2 00
Holliston. "Bible Christians of Dist. No. 4."..... 25 00
Holyoke. First Cong. Ch., 2 Bbls. of C. etc., *for Straight U*
Hyde Park. Woman's H. M. Soc., *for furnishing Girls' Industrial Dept., Oahe, Dak.* 30 00
Hyde Park. First Cong. Ch. and Soc... 20 00
Leominster. Ortho. Cong. Ch. and Soc... 23 69
Littleton. "Friends"..... 50 00
Maplewood. Miss Johnson's S. S. Class, *for Wilmington, N. C* 1 00
Marlborough. Children's Mission Circle of Union Ch., *for Share*..... 18 68
Methuen. First Parish Sab. Sch., *for Student Aid, Fisk U*..... 45 00
Mount Washington. Cong. Ch... ..... 2 20
Newbury. First Ch. and Soc 20 03
Newbury. "Friends," Bbl. of C., *for Tougaloo, Miss.*
Newton. E. W. Converse, *for Student Aid, Fisk U*..... 50 00

Newton. Miss Hannah James, *for Student Aid, Talladega, C.* 5 00
Newton. Ladies' Freedman's Aid Soc., 2 Bbls. of C., etc., 3 *for Freight;* Miss Anna Boyden, Bbl. of C., etc., *for Macon, Ga.* . 3 00
North Amherst. Ladies of Cong. Ch., Bbl. of C., *for Fisk U.*
Northampton. First Cong. Sab. Sch., *for Rosebud Indian M.*, 124; Primary Class, Edward's Ch. Sab. Sch., *for Indian M.*, 15 ..... 139 00
Northampton. Mrs. C. L. Williston, 100; "A Friend," 4 75 ..... 104 75
Northampton. "A Friend," 25; First Ch., Box of C., *for Student Aid, Fisk U.* 25 00
North Brookfield. W. H. Montague, 10; First Cong. Ch. Sab. Sch., 10 10, *for Student Aid, Fisk U.* 20 10
Northfield. Trin. Cong. Ch. 5 00
Norton. Trin. Cong. Ch., (100 of which from Mrs. E. B. Wheaton, to const. Miss ELLEN W. BEAN, Miss FRANCES V. EMERSON and GEO. W. WILD, JR., L. M's.) 111 54
Orange. Central Ev. Cong. Ch 10 12
Peabody. South Cong. Sab. Sch., Box S.S. Books, *for Macon. Ga.*
Pittsfield. Young Ladies' Miss'y Soc., *for a Share* 20 00
Randolph. Ladies of Cong. Ch., *for Tougaloo, Miss* 25 00
Royalston. Ladies' Benev Soc., *for Dudley, N. C.*, Bbl. of C., Bedding and Cash, 12, (4 79 of which *for Student Aid*) 12 00
Salem. Tab. Sab. Sch., 10, and Bbl. of C., *for Student Aid, Talladega C.* 10 00
South Framingham. Cong. Sab. Sch., *for Rosebud Indian M.* 10 50
Spencer. First Cong. Ch. and Soc. 238 74
Springfield. Bbl. of C., etc., by Miss M. A. Dickinson, *for Oaks, N. C.*
Stockbridge. Miss Alice Byington, *for Student Aid, Tougaloo U* 200 00
Topsfield. Cong. Soc., 2 Bbls of C., *for Tougaloo Miss.*
Townsend. Cong. Ch. 17 66
Wakefield. Cong. Sab. Sch., *for Conn. Industrial Sch., Ga* 17 46
Waltham. Trin. Cong. Ch. and Soc. 26 39
Ware. Cong. Ch. and Soc., 4 Bbls. of C., *for Dudley, N. C.*, 4 55; *for Freight* 4 55
Warren. Ladies of Cong. Ch., *for Student Aid, Straight U.* 62 40
Watertown. Phillips' Sab. Sch., *for Student Aid, Talladega C* 50 00
Westborough. F. M. Soc., by E. E. Bixby, Sec. *for* 1 and 1⅙ Share 30 00
West Dennis. "Willing Workers," Bbl. of C., val. 20, *for Tougaloo, Miss.*, 2 60, *for Freight* 2 60
Westfield. Mrs. Charlotte W. Fowler 5 00
Westfield. Miss Mary Rood, *for Student Aid, Fisk U.* 2 00
West Springfield. Mrs. Lucy M. Bagg, *for Pleasant Hill, Tenn.*, 100; *for Marie Adlof Scholarship, Tougaloo U.*, 50 ..... 150 00
Weymouth. S. F. Jenkins' Bible Class, *for Wilmington, N. C.* 8 00
Wollaston Heights. Cong. Ch. and Soc. .. 11 00
Worcester. Piedmont Cong. Ch., 56 16; Old South Ch. and Soc., to const WILLIAM A. DENHOLM, L. M., 51 76; "A Friend," 25; Summer St. Ch., 15; A. Holden, 5; "A Friend in C. Ch.," 3 ..... 155 92
Worcester. George S. Newton, *for Talladega C.* 25 00
Worcester. Miss Rebecca Jones' S. S. Class, Salem St. Cong. Ch., *for Student Aid, Fisk U.* 15 00
Yarmouth. Miss Buckman, 1; Miss Richards' S. S. Class, 50c., *for Wilmington, N. C.* 1 50
By Charles Marsh, Treas. Hampden Benev. Assoc.—Holyoke. First, 12 36.—Ludlow, 14 10.—West Springfield, Park St., 40; First, 20; Hope, 14 03 ..... 100 49
$2,824 79

LEGACIES.

Dorchester. Estate of Marshall P. Wilder, Jr., by Edward B. Wilder 500 00
Hopkinton. Legacy by Mrs. Eliza W. Jencks 33 67
Lancaster. Estate of Sophia Stearns, by Wm. W. Wyman, Ex 4 04
$3,362 50

CLOTHING, ETC., RECEIVED AT BOSTON OFFICE, MAINE.—Harpswell. Cong. Soc., 1 Bbl.—South Berwick. Ladies of Cong. Ch., 1 Bbl.—York. Ladies of First Cong. Soc., 1 Bbl.—NEW HAMPSHIRE.—Hancock. Ladies of Cong. Ch., 1 Bbl.—VERMONT.—Newbury. Ladies of Cong. Ch., 2 Bbls., val. 80, *for Storr's Sch., Atlanta, Ga.*—MASSACHUSETTS.—BOSTON.—Miss Darrow, Four years file of "Sunday School Times."—Stoneham. Stevens H. M. Soc. of Cong. Ch., 1 Bbl. C., val. 25.—West Medway. Ladies' Charitable Soc. of Cong Ch., 1 Bbl.

RHODE ISLAND, $959 65.

Bristol. "Friend," *for Indian M.* 3 00
East Providence. Samuel Belden 265 00
Newport. "A Friend," *for Indian, M., Santee Agency.* 10 00
Newport. Miss Sophia L. Little, (1 of which *for Woman's Work*) 6 00
Providence. Union Cong. Ch. 655 65
Seekonk and East Providence. Cong. Ch. 20 00

CONNECTICUT, $3,114.38.

Bantam. "C. B." $0 50
Bethel. "Willing Workers," by L. E. Benedict, *for Scholarship, Talladega C.* 30 00
Bridgeport. Ladies' Miss'y Soc. of First Ch., *for Conn. Industrial Sch., Ga.* 50 00
Bridgeport. By Rev. H. E. Brooks, *for Tillotson C. & N. Inst.* 20 00
Bridgeport. Y. P. C. Ass'n of Park St. Cong. Ch. 8 31
Bristol. Cong. Ch. 85 12
Danbury. Second Cong. Ch and Soc. 30 00
Danielsonville. Box of C., *for Tougaloo, Miss.*
Derby. Cong. Ch. 16 75
East Windsor. Sab. Sch. of First Eccl. Soc., *for Conn. Industrial Sch., Ga* 15 00
Enfield. Sab. Sch. of First Cong. Ch., *for Conn. Industrial Sch., Ga.* 21 00
Essex. Cong. Sab. Sch., to const. C. S. MUNGER, L. M. 30 00
Fairfield. "Cash" 50
Fair Haven. First Ch., (30 of which to const. Rev. EMANUEL JOSE, L. M.) 91 28
Farmington. Cong. Sab. Sch., *for Indian M.* 120 60
Farmington. Ladies' Miss'y Soc., *for Freight* 1 33
Glastonbury. First Cong. Ch. and Soc., 356 52; "A Friend," 3 48, to const. JOHN Q. GOODRICH, GEO. G. WILLIAMS, FRANCIS S. HUBBARD, ELLIOT F. BREWER, Miss MARY STAATS, Miss CORA E. MARTIN, Miss FANNIE A. ANDREWS, Miss LUCIA A. TALLCOTT, Miss SARAH M. HOUSE, Mrs. HELEN P. R. WILLIAMS, Mrs. ELLEN E. OLCOTT, Mrs. ISABELLA WRIGHT, L. M's. 360 00
Guilford. First Cong. Ch., (15 53 of which *for Conn. Industrial Sch.*, and 1 *for Indian M.*,) to const. FRANK P. KNOWLES, L. M. 30 00
Hadlyme. R. E. Hungerford, 100; Jos. W. Hungerford, 100; Cong. Ch., 11 10 ..... 211 10

Hartford. R. Mather, *for Talladega C.*.... 50 00
Hartford. Mrs. Catharine R. Hillyer, 30, to const. ALBERT C. FOWLER, L. M.; Fourth Cong. Ch., 15.... 45 00
Hartford. Warburton Chapel Sab. Sch., *for Rosebud Indian M.*.... 13 55
Higganum. Mrs Susan Gladwin, *for Student Aid, Fisk U*.... 2 00
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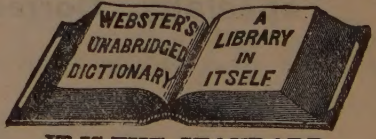

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